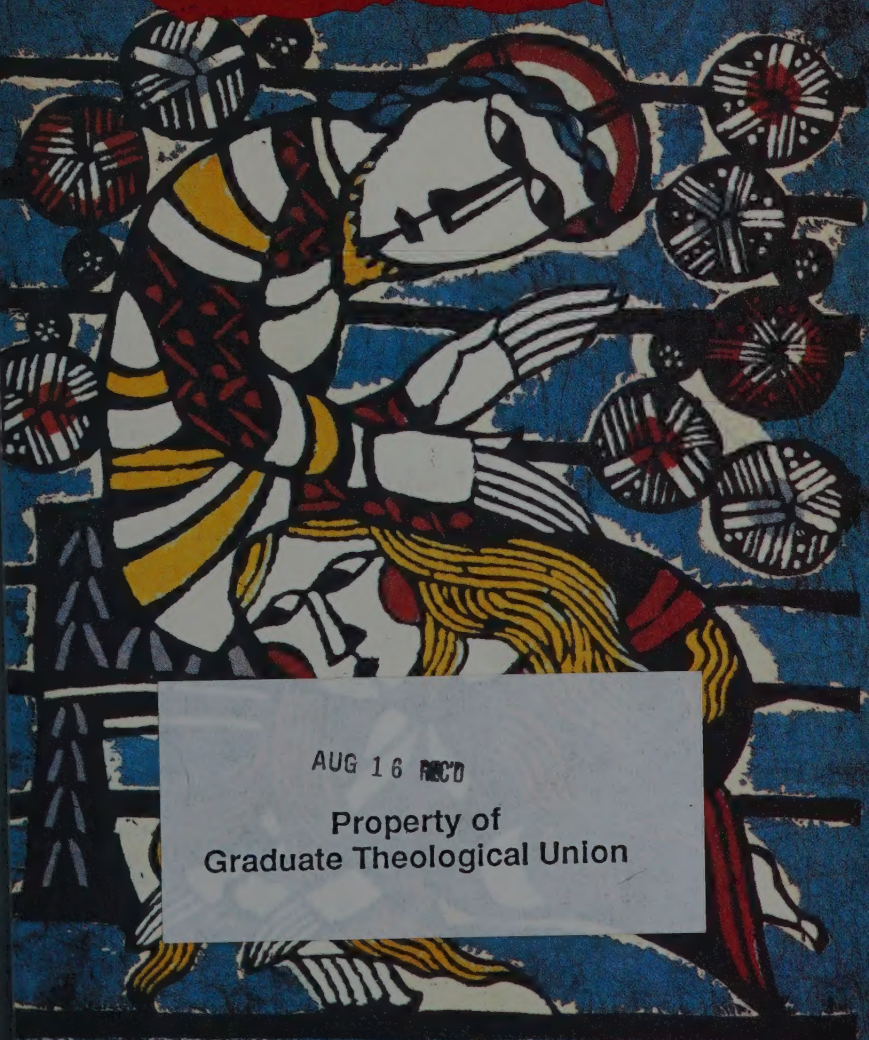


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SEPTEMBER
1993

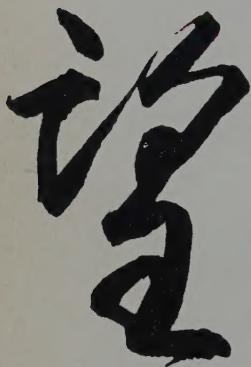


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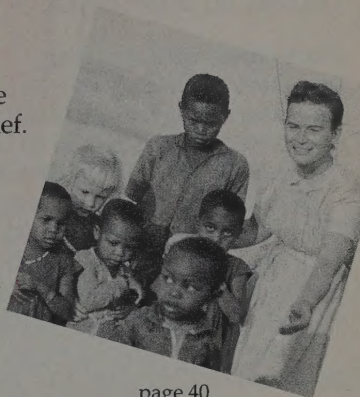
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Woman to Woman return visitors find themselves, and their view of the world, changed by their experience.

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or the benefit of Women of the ELCA participants, articles relating to Women of the ELCA mission areas are marked, at their conclusion, by the following symbols: **A**=action, **C**=community and **G**=growth.

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On the Front Cover

Anointing at Bethany" by Japanese artist Sadao Watanabe, 1991. Copyright © Sadao Watanabe. Used by permission.

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Letters to the editor ♦♦

On beards and writing

One can only hope that you printed the letter about writers in the magazine from Dorothy Klahn in Denver (April LWT) in order to be satirical.

What in the world do *beards* (or wigs, or tinted hair, or even facial hair on older women, maybe even makeup) have to do with an ability to write something worthwhile?

I also would like to know why a title like "the Rev.," or "Dr.," or one's geography should give a bad impression. To me the magazine should fulfill its purpose by informing us or challenging us with its articles.

The percentage system of representation in the church *does not* apply where the quality of the magazine is judged.

And, finally, why pose the question when we are all one before Christ? Because we simply do not all have the same gifts.

Grace Karstad

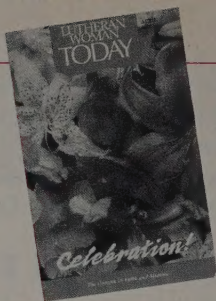
Nicollet, Minnesota

New LWT Price

Due to rising costs related to the magazine, a new price rate for subscribing to *Lutheran Woman Today* is being instituted. Effective with the December 1993 issue of LWT, a one-year individual subscription will cost \$10.00 a year, and a group-rate subscription (available through congregations) will be \$8.00 a year. (See the subscription blank on the inside back cover of this issue.)

All of the income from subscriptions for *Lutheran Woman Today* is applied to the cost for production, printing, promotion and distribution of the magazine. Subscription payments are made directly to Augsburg Fortress, publishers of LWT. Among Christian women's magazines of its frequency and scope, *Lutheran Woman Today* still maintains the most economical subscription rate, with the magazine delivered directly to the homes of subscribers.

If your congregation does not currently take advantage of the preferred group rate, please call 1-800-328-4648, ext. 347 to find out how to start a group in your parish.



LWT captures two awards

LWT won two certificates of merit in this year's Religious Public Relations Council's DeRose/Hinkhouse Awards contest. The September 1992 LWT cover of a garden scene titled "Nurturing the Faith" was honored for color photography. The Lutheran Woman Today "Celebration" poster and order insert/bookmark was recognized in the posters and flyers category. The riot of Easter flowers on the "Celebration" poster was first seen on the cover of the April 1992 LWT.

State of Women in the World

Linda-Marie Delloff

Recently an immigration minister in our northern neighbor, Canada, granted a Saudi Arabian woman a request for asylum. Because the woman opposes her country's subordination of women, she would be subject to persecution if she returned home. Canada has also received asylum applications from foreign women fleeing physical abuse by their husbands.

It is a sad commentary on world conditions that gender is a cause for flight from one's homeland. On the other hand, it is heartening that nations such as Canada are giving official recognition to this situation. But how representative is the plight of these refugees? How are women stirring around the world a new century approaches?

This question is crucial at the United Nations Vienna-based Commission on the Status of Women. This group is sponsoring an important event: the Fourth World Conference on Women, to be held in Beijing, China, in September 1995. In 1975, the United Nations held its first conference to study and improve conditions for the world's women by the year 2000. Planners focused on equality, economic development and peace. The 20-year-anniversary meeting will evaluate progress to this point.

In preparation for the conference, various U.N. agencies have worked together to compile a huge body of facts and statistics of the kind not available in the past. Many of them appear in a landmark publication: *The World's Women 1970-1990: Trends and Statistics* (United Nations, 1991, paper, \$19.95).



A community kitchen run by women of the "Luz Divina" (Divine Light) congregation in Marquez, Peru, prepares milk to distribute to families.

State of Women in the World

Consider the broadest sort of statistic: world population. When living under similar circumstances, women outlive men so the world's population should contain more women. But it does not. In fact, in 1990 fewer than half of the globe's 5.3 billion people were women.

In developed areas like the United States, there are indeed more women than men—with a ratio of about 106 to every 100 men. But in Asia and the Pacific, for example, the ratio is 100 men to

95 women. United Nations and other studies show that this is because women in those areas are denied the same nutrition, health care, education and other opportunities that men receive. Thus their potential life span is reduced.

In a few countries—parts of India, for example—there persist age-old practices that we can scarcely believe. These include the sanctioned murder of a wife who comes to her husband with a dowry he considers unacceptable. Sometime widows are burned to join their husbands in death. In some parts of China, the host country for the U.N. confer-



Supplies bought in bulk for community kitchens, like this one in Marquez, save time and money.

ence, it is believed that female infanticide is still practiced. Often abortions are performed if a fetus is determined to be female. Women who bear only female children are ostracized.

Regarding equality, a U.N. study of its own member nations is revealing. Among the 159 members, only 3.5 percent of government positions at the cabinet level are held by women. At lower governmental levels (local, for example), women have attained more equality in jobs. As the U.N. study noted, "many women work at the lowest echelons, but their representation dwindles rapidly as the pay, status and levels increase."

What about education? In Africa and parts of Asia, over 70 percent of older women and 40 percent of young women are still illiterate; they have no education at all.

In many areas of the world, even where women's educational and job opportunities are increasing, there is serious economic decline. In parts of Africa, drought and war produce economies teetering on total disaster. Thus, even women's modest gains in education and health are undermined because entire populations are struggling just to stay alive.

tate of Women in the World

The fact that poverty affects women and children more than any other segment of society—including the elderly—is not limited to Africa and Asia. It is a reality in the United States as well. In 1989, 51 percent of U.S. children in female-headed households lived in poverty, compared to 10 percent of children in married-couple households.

What about another United Nations objective: peace? Surprisingly, a growing proportion of war casualties are civilians—mostly women and children. During the past 20 years, some nations have ended wars—but other wars have begun. Earlier, conflicts in Nicaragua, El Salvador and Argentina profoundly affected the lives of women there, decimating their families and keeping them in poverty.

Now, war rages in other parts of the world: Sri Lanka, Sudan, Somalia, the former Yugoslavia. Throughout history, armies have raped and killed women as a tactic of war. Today, the number of Muslim women raped by Serbian fighters in Bosnia-Herzegovina continues to rise.

Women are at risk in other ways. In many places, they are still regarded as property—first of their fathers, then of their husbands and later of their sons. In some places, parts of Africa for example, a cultural practice of ritual genital mutilation often leaves women suffering from disease and infection.

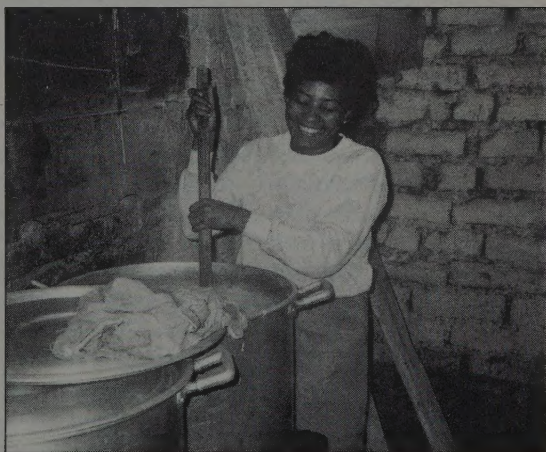
As old forms of oppression stubbornly persist, new ones arise.

One of these is “sex tourism”: organized travel for men (usually from wealthy countries) that includes sexual exploitation of women and girls pressed into prostitution.

Where is the good news in all this? Fortunately, there is some—and indeed the most heartening stories tell of how victimized women are helping themselves and their sisters. Hear some of them:

Rigoberta Menchu, a Guatemalan Indian, won the 1992 Nobel Peace Prize for her leadership in peaceful protests against her country's military-dominated government.

In Cameroon, a group of women started a communal cornfield. In addition to tilling their own fields every day, the women went to work in the communal field. With some of the money earned from selling corn, each woman was able to purchase a



By sharing cooking duties, women at community kitchens have more opportunities to look for paying jobs.

State of Women in the World

new set of cooking pots. In an area with no banks, the women used the rest of the money to set up a loan fund for local people.

✿ In one village in Tanzania, 41 women (most of them members of the local Lutheran congregation) trained at a Lutheran hospital as community health workers. They evaluated the main problems with their economy, concluding that one big factor was frequent illness of cattle. They learned about bovine disease and built a bath in which to disinfect the cattle. They also taught other village women about health and nutrition practices.

✿ Even in wealthy nations like Japan, women are denied many opportunities. Japanese Lutheran women, who have a very strong women's organization, have initiated a number of projects to help women in Japan and around the world. For example, young women from Thailand and other Asian countries are often brought to Japan and forced into prostitution. Women of the Japan Evangelical Lutheran Church, along with other Christian women, organize campaigns against this practice and provide safe shelters for the young women.

✿ In Madagascar, one Lutheran woman, Lala Fivarotamboky, decided there was a need for a place where homeless women could stay, and where other women could gather for social and educational activities. She applied for a grant from the Lutheran World Federation to enlarge her own home to serve this purpose. In addition to providing shelter, food, counseling and meeting facilities, Fivarotamboky leads her extended family in devotions every morning and evening.

✿ In the newly independent nation of Slovakia, Lutheran women are struggling to put together just the rudiments of the kind of church life we in the United States often take for granted. During 40 years of Communist rule, no church women's organization was allowed and very little diaconal work was permitted. Just to set up these structures now, while also struggling to establish nationhood under an economic cloud, is a major task. The work is being led by women who are still recovering from great personal and communal suffering. The Rev. Darina Bancicova is a good example. She is 70 years old and was imprisoned in the 1960s. Among her "crimes" was meeting with a Swedish professor who had come to study the role of women ministers.

✿ In South Korea, a young Christian woman was working in a textile factory. She tried to organize a strike to protest the harsh working conditions. She was arrested and jailed for a year. After her release, the only job she could get was working for a bus company as a ticket vendor, a job held exclusively by young, underpaid, exploited women.

About 70 girls working for the company lived together in a

tate of Women in the World

arrack. They rose at 4 a.m. to begin work at 5 a.m.; they didn't return until 11 p.m. They were regularly bullied by drivers, passengers and officials. They often had body searches to make sure they hadn't stolen fare money. Again, the young woman was incensed by the conditions. Again, she risked her own safety. She led the women in a three-day strike to protest conditions. Their action did win some improvements.

In Peru, women respond to economic crisis with creative projects. One that has achieved widespread success is the community kitchen movement (see photographs with this article). For example, Marquez is a poor town where 95 percent of the children were malnourished. Women in the Divine Light Lutheran Church formed teams. The teams took turns shopping (buying in bulk at cheaper prices), cooking and distributing nutritious meals to all the families. Working on the kitchen teams taught the women various skills: organizational, managerial, nutritional, financial. Relieved of spending all their time looking for food and cooking, community women were freed up to look for income-producing work.

When we're tempted to become discouraged at the many obstacles still facing the world's women, that Peruvian community soup pot is a good image to keep in mind. It reminds us of how Jesus fed the hungry multitudes with seven loaves of bread and a few small fish (Matthew 15:32-38). Faith multiplied the loaves and fishes into enough food for many—a virtual community soup pot. As a new century approaches, the world's women are adding new ingredients to the soup pot. •CA

Anda-Marie Delloff is a contributing editor and columnist for The Lutheran.



Before the community kitchen in Marquez was established, 95 percent of the children were malnourished.



They Love to Tell the Story

Solveig M. Swendseid

"Mom! Mom!" the kids yelled, "There's a snake up in the tree." Quickly, the kids' mom grabbed the 22-caliber rifle, took aim and fired. The snake dropped dead, out of the tree.

Who is this sharpshooter? Arlene Knutson, former missionary in South Africa for 17 years. Arlene never fired another shot, saying she didn't want to break her perfect record! Knowing Arlene, I could hardly believe this story, one of many incredible events she described to me as I taped her oral history about life in South Africa.

I got started on oral histories some years ago, when I visited Denpasar, on the island of Bali. While waiting in a car in front of the Denpasar Lutheran Church, I suggested to my friend, Ketu Mastra, that she tape stories of local women and their involvement in the Bali church. Some months passed and I thought to myself, "Why don't I tape the 'spoken memories' of missionary women?" for I knew what wonderful stories there were to tell and share.

With the encouragement and help of my husband, Douglas, I began collecting oral histories in 1985. Sponsored initially by the American Lutheran Church, the project was completed under the auspices of the Division for Global Mission of the Evangelical Lutheran Church in

America, with funding from Aid Association for Lutherans.

Ninety-eight women who have served in 23 countries told me their stories. From Argentina to Nepal, Japan to Nigeria, they described



Lenorah Erickson was among the missionaries forced to leave China during World War II and after the Communist takeover of China in 1949. She was among the first Lutheran missionaries to enter Taiwan in 1951, where she taught the Bible until her retirement. She died in 1988.

why they went overseas, the type of work they performed, language barriers, separations within families and the importance of support from churchwomen in the United States.

Why They Went

Many women served as missionaries because of the mentors they saw in an earlier generation. Arlene Nutson's aunt, Doris Nelson, had lived in South Africa with her husband, John, from 1929 to 1946. Adelia Anderson describes listening to the stories of her aunt, Hannah Rorem Manning, a missionary in China. Adelia went to China with her husband, Palmer, from 1921 to 1964. Their daughter, Alice Salden, served in Japan from 1952 to 1989. Lenorah Erickson, who served in China and Taiwan from 1940 to 1973, puts it this way: "I loved the thought of going. I can't think of being scared. If I had gone to

Africa, I'd have been scared of the wild animals because I was scared of a bull at home. I got the cows one day and [the bull] chased me, so I can't want to go to Africa—I went to China."

The Work They Did

Missionary women did everything. They were housebuilders, doctors, teachers, and most of all teachers. Mar Joyce Bergh, who was in Colombia from 1947 to 1970: "The opening of our Bible school in Pitama was delayed because of persecution, and our enrollment was small because of the stoning and threats to kill us."

Margaret Smith (Central Afri-

can Republic, 1953-1983): "On the day we started classes, we had 40 men and no women [attend]. I asked one of the men, 'Why didn't you bring your wife?' He answered, 'Our wives are just cattle. You can't teach



Louise Olson at the Ihanja Mission Station in Tanzania. The boy in the center, Eliufoo, was learning to walk after suffering from polio. Louise and her husband, the Rev. Howard Olson, studied ethnic music.

them anything.' I thought, 'I'm going to help these women.'"

On the lighter side, Laura Rindahl, who went overseas in 1930, was told by the mission secretary, "Remember, your work in South Africa is to look after your husband." I asked Laura, "Did you do as you were told?" She said, "I must have. I brought him back home in 1971."

Language Barriers

With the work came the challenge of learning to speak a foreign language.

Lois Pedersen (Japan, 1950-1975): "Mrs. Ota told me that when I thought I was giving a Japanese

message on Sunday morning from the pulpit, she couldn't understand one thing I said, 'but,' she said, 'I understood your heart. I could tell that your heart was in it.'"

The inability to speak the language correctly was a source of many jokes among the missionaries, but also a source of isolation and pain.

Betty Schaffer (Liberia, 1959-1974): "I did a lot of charcoal portraits of people. I could entertain them and myself at the same time, even when I couldn't talk to them."

Separations

Separation from their children was the most difficult aspect of many missionaries' lives. Often children were sent to schools away from home—sometimes when they were

as young as seven, and sometimes to other countries—and return home only once or twice a year. Sylvia Frerichs (Papua New Guinea, 1946-1975): "I know there were tears shed on pillows on the sides of the ocean. As you can see [even] now, I am having a little struggle [crying]."

Margaret Miller (Liberia, 1930-1987) is a daughter of missionary parents. She tells of her father's death and of her mother's decision to return to Liberia and leave her two daughters, ages nine and six, in the United States—"so [my mother] made arrangements for us to enter Lankenau Boarding School . . . run by German Lutheran Deaconesses."

Lydia Fliehler (New Guinea, 1930-1943) was a missionary nurse and mother. Her five-year-old son had been weakened by continuous bouts with malaria. When the family returned to the States on furlough, the doctor said the son must not return to New Guinea. Lydia and her husband decided to return to New Guinea and leave the boy and his younger brother with relatives.

On the morning Lydia was preparing to leave her Iowa home, she found the children's red wagon tied to the back of the car with the two little boys sitting in it. "Surely our parents won't leave us now!" the boys thought. The boys never saw their father again; he was killed by the Japanese. Their mother saw them nine years later.

Support from Other Women
Pain and hardship experienced overseas were eased by the support



Theodora Neudoerffer left for India in 1936. Born in Toronto to missionary parents, she served as superintendent of nursing at Kugler Hospital, Guntur. She also helped establish the All-India Christian Nurses' Association.

women's organizations in the United States. These groups sent letters of comfort, news of the work of the church, money and supplies. Louise Olson (Tanzania, 1946-1988) was born in the foothills of Chimpanjaro. "We always found the Women's Missionary Society and

to be fighting insects and birds that would [otherwise] come into the house."

The narrations of these women filled with humor, poignancy and joy cover some 3000 pages. They are an important part of the story of the mission of the church—of sharing the good news of Jesus. • CGA



Argentina missionary Myrtle Wilkie teaches a class in the minor prophets to students of the Women's Bible Training Institute, Buenos Aires, 1957. She was director and teacher of the school she helped to establish in 1948. It prepared women for full-time church work. She also served in Chile from 1967 to 1973.

the Lutheran Church Women supporting us generously, writing to us and encouraging us. At the time of the loss of our baby, which was a very difficult time, [we] received from [these groups] invaluable . . . comfort and prayers."

Mildred Monke (India, 1938-1961): "We lived in a bungalow with thick walls. There were windows with no glass. Just bars to keep the monkeys and crows out. The women of the Women's Missionary Federation bought screens for the doors and windows so that we didn't have

Archives, Chicago: 1-800-638-3522, ext. 2818.

Solveig M. Swendseid, Edina, Minnesota, is director of Women in Global Mission: An Oral History Project. A former missionary in Japan, she is a homemaker and the mother of four daughters.



The Japan Evangelical Lutheran Church

One Hundred Years and Growing

Hank French

"And now these three remain: faith, hope and love."

1 Corinthians 13:13, New International Version

FAITH

It all began in 1892 when the first Lutheran missionaries from the United States set foot on the island nation of Japan. North American Lutherans supported these pioneer missionaries, the Rev. James Scherer of the South Carolina Synod and the Rev. R. Benton Peery of the Virginia Synod.

Ryohei Yamanouchi, a lay evangelist, began working with Pastor Scherer in the town of Saga on the southern island of Kyushu in February 1893. The first Baptism in Japan took place there in March. People attended the first public Lutheran worship service a few days later on Easter to celebrate the Lord's resurrection and establish the Lutheran church in Japan.

In 1894 Pastor Scherer married Bessie Brown, who joined in the mission effort. The following year, the marriage of Pastor Peery and Lettie Rich brought more strength to the work.

During the first half-century, Lutherans in the United States sent more missionaries to Japan, where they helped to establish churches and schools and train and ordain Japanese clergy. Ryohei Yamanouchi became the first ordained Japanese Lutheran pastor.

A small but sturdy church has grown from these seeds. Preaching the gospel in Japan has evoked a variety of negative responses: violent opposition, institutional discrimination and outright indifference. Still—men, women and children have come to faith, and their roots in the gospel have been strengthened by what they have endured.

The war years

The threat of World War II brought the realization that missionaries would be forced to leave. North American Lutherans

ried to help the Japanese church become more independent
verseas churches. By the time Pearl Harbor was attacked,
y three North American Lutheran missionaries remained in
pan, and by the next summer they, too, had to leave.
During the war, Japan's militaristic government forced all
testant churches in Japan under a single, tightly controlled
anizational umbrella—the Nippon Kirisuto Kyodan (Japan
ristian Church Union).

Self-reliance

er the war, Japanese Lutherans voted to withdraw from the
ted church and to re-establish their uniquely Lutheran iden-
t. North American missionaries came to help rebuild the
rch. By the 1970s, Japanese Lutherans achieved self-reli-
e.

The Japan Evangelical Lutheran Church (JELC) is a small
rch compared to other Lutheran churches in the world, but
upports itself finan-

ly, handles its own
ministration and ini-
es its own mission.
e Evangelical Luth-
n Church in Ameri-
through its Division
Global Mission, as-
s by providing long-
n missionaries who
p the church in evan-
sm, theological edu-

on and leadership development. A single-term missionary
gram provides teachers who serve the Japanese community
reach out with the gospel. The ELCA, through the vision
generosity of its members, provides funding for special
ects of the JELC that expand the church's ability to do
sion.

PE

t year, 1992, marked the 100th anniversary of the arrival of
first North American Lutheran missionaries in Japan; 1993
ks the 100th anniversary of the founding of Japan Lutheran
rch in Saga. As the JELC offers thanksgiving for the past
years, it looks to the future with hope.

he JELC's strength as a self-reliant church is growing, and
beginning to look outward again, to seek new challenges in
angelism and social service, to look for new avenues of ecu-
ical cooperation, to explore new opportunities for mission in
and beyond. As it turns outward, the JELC needs the
ers and encouragement of us all.

**Japanese Lutherans have
always understood that the
Holy Spirit's gifts of faith
and hope move the church
to acts of love.**

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Hope

LOVE

Japanese Lutherans have always understood that the Holy Spirit's gifts of faith and hope move the church to acts of love. The JELC's social expressions of Christian love include:

- educational institutions from kindergarten through college;
- homes for the elderly, those who are orphaned and people with disabilities;
- advocacy and education on peace and justice issues;
- concern and involvement on issues related to women, migrant workers and other groups who experience discrimination.

The Japan Lutheran Theological College in Tokyo trains young men and women to serve in the social institutions of the church and in secular society. Through its programs and institutions, the JELC is a visible sign of God's love for Japan's people.

The JELC is a small church of about 130 congregations in a country where less than one percent of the population is Christian. Yet the Christian spiritual and moral presence it provides will be crucial as Japan struggles to decide how it will wield its growing power and influence in the coming century. • CGA

This article is adapted from a brochure produced by the ELCA Division for Global Mission and the Department for Communication.

The Rev. Hank French left the position of director for North-east Asia and the South Pacific in the ELCA Division for Global Mission to serve as academic dean and associate professor of Christian mission at Luther Northwestern Seminary in St. Paul, Minnesota. He and his wife, Janet French, served as missionaries in Japan for 16 years.

Women of the JELC

The women of the JELC have taken the centennial celebration as an occasion for re-visioning their role within the church. Although women have long been the silent strength of the church, they are beginning to be more vocal and pro-active in providing both vision and leadership for the JELC.

Showing global concern, the women of the JELC raised 544,000 yen (\$4500 U.S.) for the victims of Hurricane Andrew in the United States. As one of their centennial projects the JELC

**Men, women and children
have come to faith, and
their roots in the gospel
have been strengthened by
what they have endured.**

men have agreed to provide full four-year scholarships to two Laysian seminary students. Hear these centennial greetings from the JELC Women to LWT readers and Lutheran women in the United States:

"At this special time, on behalf of the women of the Japan Evangelical Lutheran Church, I would like to send our heartfelt thank you' for your partnership in the gospel. We will never forget the fact that the Lutheran churches in America and Europe have been praying and supporting mission work to Japan for a century.

"The Bible contains many passages which emphasize the important mission given to women in carrying out God's work on earth . . . [and] there were always women followers who helped with his work. In your country as well, it was the women of the church who first organized to send missionaries around the world. In the days [when] the pioneers moved westward, men became aware of non-Christians in far countries and decided to send missionaries to them. . . .

"Following the example of the women who served Jesus in biblical times despite the limitations they faced in their society, and following the example of Christian women in America, we wish to become messengers of the gospel in our society and the world. Thanks from an overflowing heart. God's blessings on all."

*Yoshie Hoshino
Vice president, JELC Women*

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view ♦♦

Waterbuffalo Theology

Kosuke Koyama (Orbis books, 1974; \$16.95)

Waterbuffalo Theology

Anna Nissen and Kwang-Ja Yu

Kwang-Ja's first call as a new seminary graduate was to a small congregation in Dallas, Texas. She soon discovered that in Dallas, Lutherans are few and far between. Luckily, her outreach efforts were not dependent on finding

people who were unchurched Lutherans—or even unchurched Christians—for Emanuel Lutheran Church was located among Vietnamese, Cambodian and Laotian refugees. Here in one of the great Christian centers in America were

people who had never heard the gospel. What an opportunity!

Japanese theologian Kosuke Koyama was also faced with the challenge of bringing the gospel to people who did not know Christ. He begins his book *Waterbuffalo Theology* with a description of a typical occurrence from his days as a missionary in Thailand:

"On my way to the country church, I never fail to see a herd of waterbuffaloes grazing in the muddy paddy field. This sight is an inspiring moment for me. Why? Because it reminds me that the people to whom I am to bring the gospel of Christ spend most of their time with these waterbuffaloes in the rice field. The waterbuffaloes tell me that I must preach to these farmers in the simplest sentence-structure and thought-development. They remind me to discard all abstract ideas, and use exclusively objects that are immediately tangible. *Sticky-rice, banana, pepper, dog, cat, bicycle, rainy season, leaking house, fishing, cock-fighting, lottery, stomachache*, these are meaningful words for them. 'This morning,' I say to myself, 'I will try to bring the gospel of Christ through the medium of cock-fighting!'" (pp. vii, viii).

This book challenges our proper and predictable western sensibility by proclaiming the gospel of Jesus

Christ in the language of stomachaches and cock-fights. It also challenges our notion of missionaries: men and women from Christian countries in Europe and America who are sent to Africa, Latin America and Asia. How wonderful to learn that Japan, with a Christian population of less than one percent—sends missionaries to Thailand. How much more wonderful that Koyama's mission does not end in Thailand. Koyama becomes a missionary of sorts in the United States when he becomes a professor of Union Theological Seminary in New York City.

There is a bit of romance in the story. With exotic tales and a fitting anecdote

This is a book
about being
Christian in
every town,
every city,
every place that
has men and
women who do
not yet know
Christ.

Koyama helps the reader through the more difficult points of Christian theology and Buddhist thought. The reader will certainly learn a great deal about modern Christian theology and Buddhism. Yet above all else, *Waterbuffalo Theology* is about proclaiming Christ.

Koyama uses his own experiences to teach us about evangelism. He tells how when he approached people on his terms, as objects of religious conquest, he was constantly rebuffed. Things were different when he approached people on their own terms, listening to them, learning from them, speaking the

own language,
ing illustra-
ons and con-
pts that were
eaningful to
em. When
oyama was
le to get be-
nd their Bud-
ism and see
em as real
ople, when he
as able to ac-

pt them as neighbors, his message
gan to have an effect. "Neigh-
urology," says Koyama, is the way
witness to the love of Jesus
rist.

So we come full circle to Dallas
d a small Lutheran church in a
ighborhood of Vietnamese, Cam-
dian and Laotian refugees. How
is our church to reach them with
e gospel? We began by listening.
e began English classes for the
ults and Sunday school for the
ildren. Together we learned
ny-sounding English words and
zzled over English grammar. We
e together, laughed together,
ed together. We became neigh-
rs.

Some began to attend church.
ough their limited English
eant they could not follow much of
e service, they came every week.
e listened and soon discovered
ey had a quick grasp of symbols.
ey understood prayers and songs.
ey knew about family and com-
unity, about eating and drinking
d washing. Bread and wine and
ter were not so strange after all.
After two years of being neigh-
rs the day finally came when one



neighbor de-
cided to have her
son baptized.
The day that six-
year-old Thien
was baptized is a
day that we will
never forget.
Our neighbors
were now broth-
ers and sisters
in Christ.

It is impor-
tant to note that *Waterbuffalo The-
ology* is not a handbook for convert-
ing Southwest Asians. It is much
more. It is a book about being Chris-
tian in every town, every city, every
place that has men and women who
do not yet know Christ. It is about
listening to others, even when they
speak and think differently than us.

Waterbuffalo Theology is about
taking others seriously because
Christ takes us seriously. It is about
caring for our neighbors because
Christ cares for us. It is about the
difference between talking theology
and being a witness to Christ's love.

• CGA

*The Rev. Dana Nissen is pastor of
Trinity Lutheran Church on the
West Side of Chicago. The Rev.
Kwang-Ja Yu was the first woman
of color ordained in the American
Lutheran Church. She served as
director for ecumenical and cross-
cultural programming for Women
of the Evangelical Lutheran
Church in America from 1988 to
1993. Dana and Kwang-Ja are
married and have a seven-year-old
son, Dietrich.*

Parenting and Global Awareness

Barbara Olson



Barbara Olson with her kindergarten class in Ethiopia.

While holding my new grandson, my thoughts spiraled back to the years when I cuddled my own babies. Prayers for a strong, healthy grandchild echo those I prayed as a young mother. Along with realizing their own uniqueness, I hoped our children would be able to look beyond themselves. How could I encourage them to respect and appreciate the unique differences in people? Some may wonder why—if they are fearful of what is unknown. But as we appreciate uniqueness, we also erase fear.

When our five children were between 4 and 13, we moved to Ethiopia. My husband worked as a pastor, teacher and radio program director while I taught at the two schools our children attended. Our friends and students were from Ethiopia and many other countries. Those experiences continue to touch our lives today.

Exposure to other economic situations helped us look within ourselves. When our son Chris was 11, he voiced a feeling that was growing in us. "When I was living in the States, I used to wish we were rich. Here we are the rich, and I don't like it very much!" Eighteen years later, he still has little need for material possessions.

We learned practical lessons. Scarcity meant recycling plastic and glass, and minimal use of paper products. Toys passed from family to family. With no television, there was time for letter writing, reading and playing games. There were lessons in sensitivity. We know how it feels to live in a different

country and struggle to learn a new language. A lesson encouraging my spiritual growth came from Enagosh, a young woman devoted to her church choir and prayer group. She shared her small room with her sister and ate food with hungry friends. Years later, she wrote a letter from the tent she shared with her husband and three children in a refugee camp in Sudan. Their tent home served as a place of worship for other Christians in the camp. Their mission was to bring hope and encouragement in a time of fear and despair. When I became ill with guillain-barre syndrome, we returned to the United States. Soon after beginning fifth grade at a new school, our son Joel came home one day chuckling. The boy sitting next to me asked where I came from. When I told him Ethiopia, he asked me where that school was." Though we laughed at Joel's story, we felt uneasy about his classmate's lack of touch with his world.

We felt a similar twinge again when our daughter was talking to a high-school classmate. The famine in Ethiopia was on TV every day. When Julie mentioned to her class that she had lived in Ethiopia as a young child, a friend looked at her in amazement: "I didn't know that Ethiopia was a country. I thought Ethiopia was a word for hunger."

We are fortunate. Though our time in Ethiopia was cut short, our global interests grew. Hussein and Abdul, Ethiopian refugees, lived with us for a school year. We shared the pain of their loss of home and family. Student exchange programs enriched our lives when we hosted people from South Africa, Thailand, Norway, Sweden and Germany. Some of our children lived in several other countries through various programs and returned.

Of course, not everyone has the opportunity to live in another culture. Not everyone wants to. There are numerous ways to nurture global interests. In addition to learning of sisters and brothers overseas through resources such as food, books, video and travel, there are many international students studying at our high schools, colleges and seminaries. Most of these students welcome opportunities for friendships and visits in homes. The Evangelical Lutheran Church in America offers rich opportunities for increasing global awareness through missionary sponsorships and the Global Mission Events every summer.

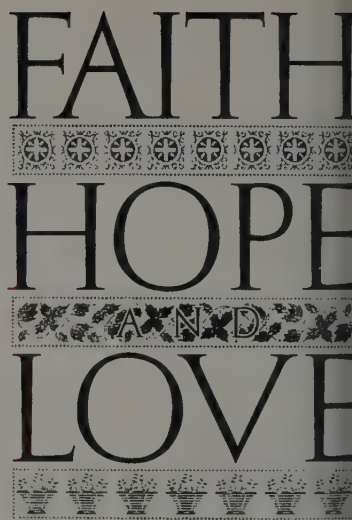
Parents' attitudes leave indelible impressions; it is wise to build global awareness early. Celebrating ethnic diversities builds trust and respect—between individuals and between nations. • C

Barbara Olson and her husband, Dan Olson, live in Peeling, Illinois. Barbara is working on a master's degree in liberal studies at Lake Forest College.



Session 9 Knowledge or Love?

Mary E.F. Albing



Study Text: 1 Corinthians 8:1-13;
9:3-23; 10:23—11:1

Biblical Basis: 1 Corinthians 8:1—11:1

Memory Verse

"So, whether you eat or drink, or whatever you do, do everything for the glory of God."

1 Corinthians 10:31

Overview

In what ways does freedom bring responsibility? In this session, Paul reminds the Corinthians that their actions should be affected by love for others, not by knowledge or privileges. His words provide a guideline for Christian conduct.

Opening

Gracious God, your love has been made known among us, for you sent Christ into the world that all people might live. Help us to know that because of your great love, we also ought to love one another. You have promised to reveal yourself in the love we show one another. Help us to know you and to love one another as you have loved us, in Jesus' name. Amen

Understanding the Word

Love as a Guideline

Throughout Paul's first letter to the Corinthians, he addresses a number of questions having to do with all aspects of Christian life. In 8:1—11:1, Paul focuses his attention on the subjects of **love versus knowledge** and **freedom versus responsibility**.

In Chapter 8, it is apparent that someone had questioned Paul about eating meat that had come from animals sacrificed in pagan rituals. It was common practice for the temple priests to reserve certain organs, such as the heart, for the gods. The remaining portions were sold to people in the marketplace or served at public feasts.

Some Corinthian Christians had misgivings about eating food sacrificed to idols. Others, however, felt they were above such principles and scorned those who took issue with eating the meat.

Read verses 1-6. The Corinthians are claiming to have a knowledge that makes them immune to problems surrounding the eating of sacrificed meat.

1

According to Paul, what is the difference between knowledge and love? Why is one more important in the Christian community than the other?

It would be a mistake to assume that Paul despises all knowledge. Paul agrees that the Corinthians know that God is one and that idols are nothing. However, he does not agree that such knowledge is the only guideline for Christian decision making.

Read verses 7-13. In this passage, Paul points out that not all Christians can ignore the association between the food offered to idols and the idols themselves. Therefore, eating the meat from sacrifices is not building up "weak believers" (verse 11) and encouraging them in the faith.

2

What is a "stumbling block to the weak" (verse 14)? What are some examples of stumbling blocks? According to Paul, what must Chris-

Bible study

tians do to avoid becoming stumbling blocks for others?

It is interesting to note how knowledge and love fit together for Paul. Both come from God. With God, knowing and loving are the same thing, because God is love. It is in knowing that God loves us immeasurably that we come to obtain “necessary knowledge” (verse 2). And God gives us that knowledge through the gospel of the cross.

Paul— All Things to All People

Paul’s words in verse 13 were difficult for the Corinthians, who had just discovered true freedom in the gospel. Realizing that they needed a rationale for putting the good of others before personal freedom, Paul uses himself as an example.

3

Read 9:3-14. In the chart below, list the privileges of an apostle, which are found in these verses.

<i>Verse</i>	<i>Privilege</i>
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9:4	
-----	--

9:5	
-----	--

9:6	
-----	--

9:11	
------	--

Read verses 15-23. When Paul first came to Corinth, he was concerned for the success of the gospel in Corinth. This concern affected decisions regarding financial support.

4

According to verses 19-23, why does Paul say he refuses to make use of any apostolic rights?

Paul presents his self-denial as a model for the Corinthians to follow. Indeed, he sees his actions as a course expected of him by God.

5

Why does Paul feel he deserves no credit for preaching the gospel (see verses 16-18)? How does Paul's "reward" reflect the importance of love over knowledge?

It is important to note that throughout Paul's ministry his response to his sacrifice for the sake of the gospel is thanksgiving. Again and again he thanks God for those for whom he has made sacrifices.

The Importance of Principles

In Chapter 10, Paul continues to support his argument of building up and considering the needs of others at all times. He also warns the Corinthians against becoming overconfident. Christianity is more than Baptism and the Lord's Supper—it is a lifestyle and a faith to be embraced each day.

Read 10:23—11:1. In verse 29, note whose conscience Paul wishes to protect! Paul has told the Corinthians that all things belong to God; therefore, all things belong to the saved God (see 3:21-23).

At the same time, Paul stresses the theme that Christians are connected to the gospel of the cross and to one another. Therefore, self-sacrifice for the other is not just another option—it is an integral part of the Christian existence.

6

10:23—11:1, Paul's focus moves to non-believers. What are three things that Paul recommends for Christian witness? What should one do to be an "imitator of Christ"?

Paul urges his readers to follow his advice and example. In doing so, Paul was certain the gospel would achieve its purpose and the Christian community would be built up.

Interpreting the Word

Loving God and Neighbor

Paul's ideas in 8:1—11:1 remind us of the Great Commandment to love God above all else. **Read Mark 12:28-34.** Jesus asked which commandment is the "first of all" (verse 28).

Jesus begins by quoting the beginning of the Shema, the Jewish daily prayer: "Hear, O Israel: the Lord our God, the Lord is one . . ." (verse 28).

The Shema and the Great Commandment remind us of both God's power over all aspects of life and the importance of love within our relationships with God and one another.

7

What does it mean to "love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" (Mark 12:30)?

What does it mean to "love your neighbor as yourself" (verse 31)? Why do you think Jesus says these are the greatest commandments?

Note that the scribe in the story says Jesus is right: Loving God and one's neighbor is more important than anything else. Jesus responds, "You are not far from the kingdom of God" (verse 34).

8

How is the Great Commandment like Paul's guidelines for Christian living (see 1 Corinthians 8:1-3)? How do the words of Paul and Jesus apply to your guidelines for living?

Paul lifts up the life and actions of Christ in other letters written to congregations. **Read Philippians 2:5-11**, for instance. This passage is one of the earliest reflections on the nature and mission of Jesus, and it was often used in early Christian liturgy. Scholars underscore how in this "Christ Hymn," as it is sometimes called, Paul lifts up the themes of servanthood and self-denial.

9

How would you describe humility? How is Christ a living example of humility? Why is humility really a strength?

Because Jesus humbled himself, God exalted him through resurrection and “gave him the name that is above every name” (Philippians 2:9). As children of God, we are to follow Jesus’ example—we are to be imitators of Christ.

Living the Word

Christian Ethics

Those decisions of ours that involve balancing our rights with the needs of others fall within the realm of what we call Christian ethics.” The answers to our moral dilemmas are not easy, as they were not easy in Paul’s time.

As Christians, we are continually involved in making decisions concerning complex issues. Some decisions are personal, such as taking stands on living wills and euthanasia. We also make decisions about where we live and what type of work we do. Each decision affects what we do with our own bodies.

But as Paul points out, since we are members of a universal body, our decisions affect others profoundly. As Christians, we must address the many facets of issues as we balance knowledge of our rights against the conscience and rights of others.

In many world issues involving the environment, economics and politics, our actions as a wealthy country or as a caring community profoundly affect our neighbors near and far. We need to remember that we are responsible for our decisions.

10

What are some ways in which your personal decisions have affected others? Describe an incident in which you put the needs of others before your own. What were the results?

Alice worked in a large corporation. Ron, who was one of the 5 people she supervised, disliked Bob, the director of Alice’s department. In a protest of work conditions, Ron had encouraged several people to intentionally disobey Bob.

When Alice confronted the workers involved in the protest, they admitted their methods had been wrong. Ron was willing to take responsibility for his actions.

Alice encouraged a departmental meeting to help alleviate problems in the work environment and mend relations be-

tween employees and management. Bob, however, refused to attend. Instead, Alice was asked to reschedule Ron's working hours in such a way that he would quit.

Frustrated and angry, Alice was tempted to resign, but she realized that quitting would not solve the problem between employees and management. Instead, she documented the actions of all people involved and presented them to appropriate people in the corporation. Alice's strategy worked: When confronted by others, Bob reconsidered his decision and agreed to discuss problems within the department. Now, though the situation is not perfect, it is far better than it was.

Alice's decision was not easy. Bob had the right to reprimand Ron for his actions, yet Alice felt Bob should take responsibility for dealing with Ron openly. By addressing her concerns with appropriate people, Alice was able to bring about positive change. She was responsible in Christian love to both her co-worker and her director.

11

In what ways do individual, congregational and Evangelical Lutheran Church in America decisions affect our evangelism efforts?

Paul, like Jesus, wants no one to hinder the faith of others. We can create situations in which the gospel can more easily be received. We are to be sensitive to those who are grieving, who are lonely, who are unsure. Seeking the best for others will lead them to Jesus and healing.

Looking Ahead

Session 10, "One Body, Several Parts," begins a new emphasis on the Holy Spirit and gifts from God. In anticipation of the next session, you may wish to read 1 Corinthians 12:1-26 and learn the memory verse: "To each is given the manifestation of the Spirit for the common good" (12:7).

The Rev. Mary Albing is pastor of United Lutheran Church, Grand Forks, North Dakota, with her husband, the Rev. Bob Albing.

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Jesus Cristo with a Milk Mustache

Patricia R. Case



Fidgeting in an unshaded corner of a second-story patio stands Tiago, almost two years old. His baby-blue sweats ride up on his calves and his shirttail fails to cover his protruding brown tummy. The little Brazilian tugs in frustration at sleeves that end before his arms do, then sighs in resignation. It is the first time I have seen him fully dressed.

He looks miserable.

As I walk closer, our gazes meet. Butterfly-wing lashes float around deep brown eyes that would melt the will of even the firmest disciplinarian. In my home, this child would be hopelessly spoiled. I shudder at that thought as I notice the dry crust of bread he grips. Breakfast. His mother says no to him often, not because of her steel will, but because she has nothing to give him.

When I first pick him up, he acts shy. Then I plant a warm, wet “zerbert” on his bare tummy. He giggles. As I babble in English, he stares at me mystified, then sputters back his incoherent Portuguese vocabulary. The adults around us laugh. They can’t understand either one of us.

Tiago and Rute, his pregnant mother, live on the streets of São Paulo, Brazil. Today Tiago is dressed up because they are going to a shelter where she will bear her new child. The shelter will allow Rute, now in her seventh month, to live with other women like herself, cooking and cleaning and caring for older children until the baby is born. A bakery run by the new mothers provides a small income to help cover costs.

She will be allowed to stay for a few months after the birth, or until she has a job. But Claudia Benatti, my host and interpreter, tells me hell will freeze over before this woman is employed. Rute must first fall in line behind the million-plus



Brazilian children, even those with homes and families, often spend hours unaccompanied as parents work multiple jobs for \$30 to \$40 per month—the minimum wage.

Brazilian children spend many hours unsupervised as parents work multiple jobs to make ends meet.

Unbridled inflation adds to the oppression. During the United Nations Earth Summit in Rio de Janeiro in June 1992, my U.S. dollar bought 3000 cruzeiros. Just 10 months later Claudia reported by phone the dollar was now being exchanged for 30,000 cruzeiros.

The situation for the estimated 13 million homeless children is typified by examples much worse than Tiago's. Many are on the streets without family. Those old enough to work stake out corners where they sell candies to passing motorists and pedestrians. Some die at each other's hands, as they form gangs and fight over territory. Many try to escape through the abuse of toxic substances, from glue to alcohol to hard drugs. A newspaper photo during my December visit showed a four-year-old sucking on a pacifier, holding a cigarette up to his face as he prepared to inhale. Some children steal food or merchandise to sell, or they pick pockets and mug pedestrians.

Small children are often kidnapped and sold into prostitution, an increasing phenomenon as the fear of AIDS has sent men looking for virgin—and therefore, undiseased—targets.

Media reports during the Earth Summit charged that children had been exterminated like rats to get them off the streets before the visiting dignitaries arrived.

But the killings are not reserved for special occasions. A mass grave containing the bodies of 560 children was unearthed in October 1990 in São Paulo, my host told me. The Brazilian Congress investigated the treatment of street children recently and reported that more than 4600 children

others in the state of São Paulo alone who are unemployed. Millions more are underemployed. If she works, her only option is to leave Tiago alone or with someone willing to keep him at little or no cost to her. She would earn minimum wage, about \$30 to \$40 per month here. Most poor

were murdered over a period of three years. Three-quarters of them were Black. Off-duty military police are often said to do the killings.

One of the missionaries with the United Church of Christ and Christian Church (Disciples of Christ) Common Ministry to Latin America and the Caribbean is the Rev. Barbara deSouza. She reports the police often extract protection fees from children, increasing the need to steal. Even then, police are likely to accept bounties from merchants to kill the children.

"When a homeless child dies in Brazil," says deSouza, "no one asks any questions."

Over the span of her 25 years in Brazil, that has been the rule. But things are changing for Brazilians. In 1985 the military dictatorship was replaced with civilian government and new constitutional protection for Brazilians, bringing new hope for street children.

Enforcing this protection has come more slowly. Organized in the mid-80s, the National Movement of Street Children has pressed for enforcement of children's rights. Through it, experienced social workers and educators and the youth of Brazil themselves are demanding humane treatment of children.

Church-sponsored help is shifting from handout programs to programs that involve the poor themselves in changing the systems.

Part of Brazil's economic dilemma is its \$120 billion foreign debt—the largest in the developing world—which drains social spending as the government pays \$8 billion a year in interest alone. Most was accumulated under the dictatorship, and most is owed to First World lenders, many in the United States.

Someone hands Tiago a glass of milk, and he downs it in two gulps, leaving a captivating milk mustache on his upper lip. I volunteer to carry him to the center. As we walk to catch the subway, he puts his head against my shoulder and sleeps.

"He's beautiful, no?" Claudia comments. "Foxes have holes, birds have nests, but the Son of Man has no place to lay his head. . . ." We exchange looks and our eyes well with tears.

I marvel at Tiago's ability to sleep with all the motion and



noise, but I remember that this world has always been his nursery. After two subway changes and a three-block walk to the birthing center, I think my shoulders will burst into flames. My arms ache with his dead weight.

As his mother is admitted, I am led to the nursery where other children play. I follow directions and stand groggy. Tiago on the floor. He wails, so I reach to pick him up again. I am ushered out. It's the last time I see him.

Children mob me as soon as I am back out in the sunlight. One irresistible child climbs my frame and I pick her up. A young boy in the crowd asks me the same question over and over. As I put the little girl down, I address the boy, saying "Nao falo portugues" ("I don't speak Portuguese").

Claudia arrives and my curious little friend poses his question to her. She swallows hard and quietly tells him "Nao" (no). When he is gone, she turns to me.

"He wanted to know if you were adopting the little girl you held."

Could I adopt her? Should I take, also, Rute's new baby when it is born? Where would I stop? There are 13 million children on the streets of Brazil! Claudia takes my hand and assures me, "They will be all right."

I'd like to believe her.

Handouts and North American adoptions are not the solution in this developing country. Justice is—and it's hard to come by. Systems don't change overnight. But I know that through people like Claudia and Barbara, through the tenacity and passion of the Brazilian people, and through the presence of Christ on the streets of São Paulo, things are beginning to change.

I already know I will never be the same. I have crossed a threshold from cold statistics to the reality of a warm child that could just as easily have been my own. And I know that God has been present in that transformation, in the human beings around me.

I have seen Christ—wearing baby-blue sweats and a milk mustache. • AC

Patricia R. Case is associate editor of The Disciple magazine, international journal of the Christian Church (Disciples of Christ). She lives in Indianapolis with her two daughters.

If you want further information, contact the Brazil Network, 815 15th Street N.W., Suite 426, Washington, D.C. 20005; (202) 783-5293. A packet on street children is available for \$5.00 plus postage and handling. Or contact Church World Service, P.O. Box 968, Elkhart, Indiana 46515 (219) 264-3102 for the booklet "Children in Danger" (\$3.00) or the videotape "Children: Victims of Violence and Exploitation" (available for free loan or \$10.00 purchase).



The author, Jennifer Norris Peterson, with husband Scott, daughter Siri (upside-down), and son Kai.

Interfaith Marriage: Navigating the Waters

Jennifer Norris Peterson

I met my husband, Scott, at “a good Lutheran school,” St. Olaf College in Northfield, Minnesota, to be exact. Upon hearing that, most people assume that Scott shares my deep love for God and my commitment to spreading the gospel.

To the contrary, Scott arrived at St. Olaf a skeptic and graduated as an atheist, despite three religion classes. A gifted student of philosophy, Scott asked all kinds of holes in my explanations of my Christian beliefs. But even after getting entangled in theo-

logical arguments, I stood fast. I held on to my faith—but not to my heart. After dating for five years, Scott and I were married in 1983.

One thing that attracts me to Scott is the value he places on questions of faith. He considers religion the most important choice a person makes, not something to be simply born into and taken for granted. He has studied the Bible in depth, and recently surprised friends by knowing the answer to this Trivial Pursuit question: “How many sons did Noah have?” (Answer: three.) The

other Christians playing didn't know. I also am attracted to his values, which in my view are more Christian than those held by many Christians. He tries hard to live by the creed of loving your neighbor as yourself, though he would claim he was simply doing what was right, not following God's commandment.

We are about to celebrate our 10th anniversary. It is hard to believe a decade has gone by since Scott and I married. It has been a wonderful decade, blessed by two children and a large and supportive family structure.

And yet before I married Scott, many people—friends and family alike—warned me to break off the relationship. For one thing, people couldn't imagine how we could share values if we did not share faith. They implied that without God as a guide, Scott had no moral base. For another, people predicted a difficult time raising children if we did not share a belief in God.

Raising children is always difficult, no matter what, but we share parenting responsibilities and joys while juggling career demands. And we stand side by side in teaching our children about honesty, fairness, generosity and a concern for our brothers and sisters around the world.

I'm the one who teaches prayers to our children and sings "Jesus Loves Me" to them at night. I'm the one who takes them to church, and I confess a certain loneliness in the pew. But Scott never gets in the way of their religious instruction. Scott believes that our children need to be educated about Christianity if they are going to make their own choice

about religion.

How do we make it work? Respect for the other person and a willingness to compromise. We share our beliefs with each other, but we don't try to mold each other to our own personal views. I don't expect Scott to become like me, and I appreciate his not trying to coerce me. We went into this marriage expecting give and take, so we didn't run the other way screaming when give and take became necessary.

People couldn't imagine how we could share values if we did not share faith. They implied that without God as a guide, Scott had no moral base.

Scott and I, however, do share midwestern roots and similar family backgrounds. How do marriage couples navigate the waters when they come not only from different faiths but also different cultures?

Jackie and Ashok Chattopadhyay, who will celebrate their 20th wedding anniversary in February, shared their story with me. Jackie is a Lutheran who was raised in Elk River, Minnesota, and Ashok is a Hindu born 10 miles outside of Calcutta, India.

They met in Fargo, North Dakota, in August 1973. A friend from Concordia College in Moorhead, Jackie's alma mater, introduced her to Ashok, who was studying for his Ph.D. in chemistry at North Dakota State University. After three dates, Ashok "popped the question," and



Jackie said yes.

The immediate reaction of her friends and family was: "Is he marrying you just to get a green card for immigration?" (No, he already had a green card.) The next question, offered with a bit more levity, was: "Is he marrying you just so you will type his thesis?" (No, he already had a typist.)

Ashok explains his quick decision: "I thought Jackie and I shared a lot of ideas. I liked her and felt very good in her company."

Jackie's pastor in Fargo refused to marry the couple. When she complained about this to her boss, he said, "Let me ask my minister (a Presbyterian) if he will marry you. He spent 14 years in India." Jackie and Ashok were delighted when the minister agreed to marry them, and they still remember the advice he offered: "You will have to compromise more than most couples." The compromising began immediately. Since Christian brides often wear white, and Hindu

Jackie, Ashok and Robin Chattopadhyay

brides wear red, Jackie wore pink.

From the beginning Jackie and Ashok thought about how to bridge their faith difference, but it never occurred to Jackie that people considered them "interracial." At least not until she heard a sermon in a Nazarene church she attended briefly, preaching about the evils of interracial marriages. Even during the sermon Jackie didn't recognize that she was the sermon's target. When a friend pointed out that the sermon had been meant for her, Jackie never returned to that congregation.

Shortly after they were married they moved to Chicago, and Jackie joined St. Mark's Lutheran Church in Mount Prospect. Both Jackie and Ashok get misty-eyed when describing the warmth and acceptance with which the congregation greeted them. When news broke of the Union Carbide gas leak in Bhopal, India, they worried about

Ashok's brother who lived there. It was three weeks before the Chattopadhyays heard that he was OK. For three weeks members of St. Mark's supported them in prayer.

In 1990 the family returned to Minnesota after living in Chicago for 17 years. When families move away from St. Mark's, the congregation calls them to the altar, the three pastors bless them and pray for them, and the congregation wishes them Godspeed. When the congregation did this for Jackie, Ashok and their son, Robin, they sang, "God Be With You Until We Meet Again." Ashok calls that moment "one of the most moving in my life. They blessed me, even though I have a different faith."

The Chattopadhyays each say that their own faith has been strengthened by being married to someone of a different faith. "In our situation you can't take faith for granted," Ashok says. Jackie explains that Ashok prays daily in the prayer corner he has arranged in their basement. Before their marriage she didn't practice daily devotions, but she now follows Ashok's example. Ashok, on the other hand, was impressed by the Christian emphasis on thanking God rather than only asking things from God. He now incorporates more thanksgiving into his prayer life and recently added a cross to his prayer corner.

He explains that as a Hindu he believes that Christ is an incarnation of God, as is Buddha. Ashok does not believe that Christ is the only Savior, so although he occasionally attends worship with Jackie, he never takes communion.

Their son, Robin, now 16, was baptized at age 13. Ashok comments: "We said it would be up to him to choose what religion to pursue. We would tell him about both. There was no regular Hindu temple near us in Chicago, so Robin started going to church with Jackie. As the years passed I started to realize that as long as he was devoted to one faith it didn't matter which one, but that he ought to respect other religions."

Robin admits that when he was young he was ashamed of his father because racism was strong in his neighborhood, and people sometimes shouted derogatory comments at his father. Now in high school, Robin seems relaxed about his intercultural family. He explains, "When you have parents like mine it makes you want to have an open mind."

Ashok and Jackie have been married twice as long as Scott and I have. They have dealt with cultural issues we never faced. But as I listen to them describe how and why their marriage works, I see so many similarities to my own family. When Jackie and Ashok try to describe what makes their marriage work, they speak of love, respect and willingness to compromise—words that Scott and I would use, words that most happily married couples would use. We're not so different, after all. • CG

Jennifer Norris Peterson operates Creative Edge Communications in St. Paul, Minnesota. She is a member of Gloria Dei Lutheran Church.

Woman to Woman return visits

Nose to Nose

Karen Melang

In March and April 1992, I had the incredible privilege of representing Women of the Evangelical Lutheran Church in America—and especially women of the Nebraska and South Dakota Synodical Women's Organizations—as a Woman to Woman return visitor to Cameroon. Many people ask me, "How has the visit changed you?" At first I was at a loss to know the answer.

Then I read a book titled *The Active Life* by Parker Palmer (Harper & Row, 1990), and I found out what happened to



Women at a convention in Mbe, Cameroon, wearing different Femmes pour Christ uniforms. At this gathering of 500 women, a scriptural text was read in six languages, so most could understand.

me in Cameroon. Palmer says that dislocation—being in an unfamiliar place—lets us see reality in a new way. What we see depends entirely on where we are. Standing in a field in Nebraska, for example, one might imagine that the world is flat; this would not be the impression, however, looking down from a space shuttle.

Being in Cameroon gave me another place from which to

see reality. I used to think I was middle class; now I know I am wealthy. I used to think it was OK if your knees showed; now I know, in some places, it isn't. I thought most everyone could read; now I know it is a skill to treasure. I used to think that life was simple somewhere else; now I'm sure that life is complicated everywhere.

I'm pretty used to the idea of homeless people; now I know people who can't even imagine homelessness, because the extended family would always be there to "take them in." I

trusted God, but now I know that sometimes I trusted God only when all else failed. In Cameroon I learned to trust God early. I depended on God before, but there I learned just how much I need to.



High school students in Manzini, Swaziland, with cross bookmarks made by women of Illinois Synodical Women's Organizations and brought by Esther Prabhakar.

Twenty-seven women represented Women of the ELCA as Woman to Woman return visitors in 1991 and 1992. We visited 26 countries on five continents, repaying visits made to ELCA Synodical Women's Organizations in 1990. The purpose of Woman to Woman (WTW) visits was to bring Lutheran women from different countries, cultures, races and language groups within touching distance, fully trusting that God would bring good things from the experience.

Most visitors traveled alone, though several went in pairs. Visits lasted from two to five weeks. Often guests were hosted by a woman who had been a WTW visitor to the United States, making for delightful reunions.

That's what happened to Joyce Schuck and Edna Chandrasekharan. Edna was Joyce's guest in Elbow Lake, Minnesota, when Edna was a WTW visitor from India. "She was the sister I never had," says Joyce. "We talked about everything, but the Lord was our common denominator." Edna urged Joyce to apply to be the WTW return visitor to India, and their relationship continues to grow.

"Christians seem so spiritual and connected to God in India," Joyce says. "Sometimes I feel like we are starving spiritually here." Before she went to India, Joyce had the impression that one's faith was something one ought to keep to oneself. Not anymore.

Like other WTW visitors, including me, Joyce always felt "taken care of" during her visit. Starting for home, she discovered she didn't have enough money to pay an airport tax. As she wondered what to do, someone handed her more money than she needed. "It was like that all the time. God took care of everything. I was never afraid."

Joyce visited India again in 1993 with a group led by her bishop. "It was easy to decide to go again," says Joyce. "After all, I have family there."

Esther Prabhakar brought bookmarks, made by women

Illinois Synodical Women's Organizations, to South Africa. At her best gift, she says, as an Indian-American Christian, as herself. She crossed numerous racial boundaries, wearing her Indian saris, her U.S. passport in hand, throughout South Africa, Swaziland and Botswana.

There's a catch in Esther's throat when she talks about the humiliation suffered by Bishop Nthuping of Botswana when he had to cut pastoral calls short as the evening siren signaled curfew to leave all neighborhoods but their own, or face arrest.

Once two stern South African police officers searched the car in which she was traveling. Esther handed them each a crocheted cross, saying, "This is with love from Lutheran women in the United States." Big smiles crossed their faces. Confused smiles, I bet. I wish I could have heard them try to figure out the beautiful brown woman in the lovely sari with the crocheted crosses from the United States!

Mary Ellen Kiesner from Menomonee Falls, Wisconsin, gave Estonian hosts a new view of North Americans, too. One pastor told her frankly that he believed all people from the United States are self-centered and greedy. She received a letter from him later, saying that their face-to-face encounter changed his mind.

Mary Ellen attended the first Reformation service after the end of Soviet domination of the Baltics. The bishops of Latvia, Lithuania and Estonia were there.

When Mary Ellen visited in the fall of 1991, Estonians were beginning to suffer major shortages. Mary Ellen had a picture album she showed to her hosts. Quietly she moved pictures of her grocery store and the church picnic shot with all those chickens cooking on a spit. She was speechless when one, her hostess, gave her two yards of wool at cost three months' salary. WTW guests

were overwhelmed by the hospitality and care they received. In Taiwan, Ruth Clemenson of Hoople, North Dakota, met a young Lutheran woman from Pennsylvania. The Pennsylvanian had some trouble finding a Lutheran congregation in Taiwan, a country with only 7000 Lutherans. Somehow she happened upon those of the Lutheran persuasion in the Justification Church. Martin Luther would be pleased with that name!

Ruth felt the challenge of Buddhism to Christians in this



Karen Melang with Josephine, who wears the uniform of Femmes pour Christ, the Lutheran women's organization in Cameroon.

part of the world when she heard someone say that Christianity is just a religion, but Buddhism is a way of life. Ruth, like many WTW visitors, struggled with how to give a credible, relevant Christian witness in a very different culture.

On a side trip to China, Ruth met a friend of a friend of her family. "The world seems a much smaller place to me now than it used to," says Ruth.

Mary Bridges didn't know when she left Kansas that the Evangelical Lutheran Church of Jordan is under siege on the Israeli-occupied West Bank. Mary traveled very little outside of Ramallah, an Arab city on the West Bank, though she was in Jerusalem during Holy Week. Both her arrival and departure were marked by hours of questioning by security officers.

"[At home] people bicker over [whether] the altar cloths are straight," says Mary. "In Ramallah people are glad if they can go to church at all, because sometimes

curfews prevent them from going anywhere."

Arab Lutherans have a message for us, Mary says. They said to her, "Tell them we are not terrorists. We are struggling Christians."

When Kathy Johnson got home to Walnut Grove, Minnesota, she was amazed at the contents of her refrigerator. "There was enough in there to feed a whole village in Nigeria," she discovered. Because of unrest in Liberia, Shirley Brandau of Williamsport, Pennsylvania, changed her plans to join Kathy in visiting Nigeria.

Early in their visit they had a car accident, and both of them were injured. Shirley broke her leg, but despite this setback they decided to stay. "We heard we were sermon illustrations," says Kathy. "Pastors told about our courage and said we were examples of God's power over evil."

Faith Ashton of Chapel Hill, North Carolina, visited the Japanese Evangelical Lutheran Church. As a research scientist, she had trouble understanding why many of the Japanese women she encountered seemed uninterested in pursuing careers. They, in turn, could hardly believe that she had left her husband and 14-year-old daughter home "alone." "Still," says Faith, "after we spent some time together, we got down to the issues that are really important in our lives: faith, families, environmental concerns, our hopes for peace."



Anne Kull and Mary Ellen Kiesner visit Petsere monastery in Russia. Anne was Mary Ellen's hostess in Estonia, and had been a Woman to Woman visitor in Wisconsin.

While visiting with several women, Faith had what she scribes as a Pentecost experience. Because she didn't speak panese, one of the women started translating the conversation. "Soon," Faith says, "no one was really translating, but with minimal shared speech, body language and empathy, we realized that we just understood one another." It was a Woman to Woman moment.

In Papua New Guinea, Judy St. Pierre of Newport News, Virginia, was often greeted with a sing-sing, a welcoming ceremony of songs and drama, reserved for those with whom she shares *wontok*, or family and lineal relationships. In a small country with 700-plus languages, sharing *wontok* (a Sigin English word, literally "one talk") is vitally important. Everyone has a *tokplace* ("talk place" or native language), and people told Judy that Jesus makes even those with different *tokplace* into one family, sharers of "one talk." It's a prime example of the ancient curse of Babel being reversed. Even across cultural and language barriers, we can talk and sing, worship and laugh.

I laughed a lot in Cameroon, but never more than the day I had lunch with Beebe Elizabeth. She had invited my sister, Satou Marthe, as well as Ann Dew, a physician on a volunteer assignment, and me.

Elizabeth poured pop into glasses for us. She poured full glasses for herself and Marthe and half glasses for Ann and me. Then Elizabeth made a remark, and the two Cameroonian women erupted into peals of laughter.

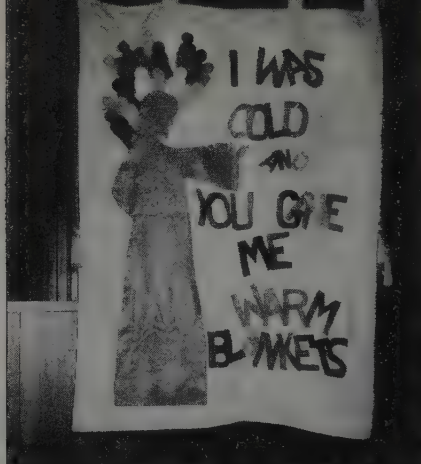
I sensed that they were sharing some hilarious insight about why Ann and I could only handle half a glass of pop each. "What did she say?" I asked Marthe. "She said she left room for your noses," Marthe replied.

Soon Ann and I had doubled over in laughter, too. Elizabeth and Marthe, it seems, do not consider their noses wide and flat. Instead, they see Ann and me as having long, pointy noses in grave danger of taking in snoots-full of soda if our glasses are too full.

Elizabeth's joke let us laugh at how absurd it is to use ourselves as measuring sticks when we look at other people. It was a moment of uproarious, but gentle grace, and a priceless opportunity to see reality from a new place. • **CGA**

Woman to Woman return visitors are anxious to tell their stories and share their views from a different place. Write to Dolores Yancey at Women of the ELCA, 8765 W. Higgins Road, Chicago, IL 60631 for information about how to invite a return visitor from your area to speak to a group.

Sharen Melang, a deaconess, is a communicator at the University of Nebraska Cooperative Extension.



Banners and blankets both give warm messages.

Lutheran World Relief

Pathways of Hope

Perhaps you've heard Binta's

story. Binta lives in Niger in West Africa. Hers is a story of despair and hope. Binta was very sick, and went for help to a nearby clinic. While there, she was given a colorful Lutheran World Relief (LWR) quilt. It became her bed while at the clinic. When she was able to go home, she was told she could take the quilt with her.

Sometime later, the LWR staff person who gave her the quilt was in Binta's village, so he stopped by her home to see how she was feeling. He noticed the quilt lying in the room in various pieces. She quietly said, "The quilt you gave me is the most precious gift I have ever received. I took it apart so that I could share it with each of my children."

Binta's quilt is one of 6 million

Anna Belle Thiemann

quilts made for LWR by Lutheran women (and by some men and children) around the country during the last 25 years. Those quilts, if patched together, would make a two-lane road that would reach all the way from New York to Chicago! Dramatic as that picture is, it doesn't compare with the pathway of hope that those quilts become for many who receive them.

The quilts are a sign of hope for victims of earthquakes, fires, storms. They bring hope for refugees who have fled their homes, taking only what they could carry on their backs. And they mean hope for people, like Binta, who meet caring hands in a hospital or clinic. For all people in dire need, a quilt or one of LWR's other parish projects—school kits, health kits, layettes,

ing kits or perhaps a bar of remade soap—often becomes an avenue that leads toward a tomorrow filled with hope.

When I meet Lutheran women around the country who are making these gifts of hope, they are eager to hear how their donations bring help to the lives of people in remote villages of Asia, Latin America, the Middle East or Africa. They are excited to hear that these gifts often become steppingstones to a better life: expectant mothers attend prenatal classes and receive layettes for their new babies; a school kit leads to attendance in literacy classes; health kits or even a bar of soap given for joining meetings on family health; a sewing kit makes it possible for someone to learn dressmaking. These gifts, which have for years played such an important part in the LWR story, are seen alongside other exciting and challenging approaches LWR has taken, to extend the caring and compassionate hand of aid to exist in a hurting world.

LWR tries to link with partner agencies in host countries, and these themselves suggest ways to face the challenge of breaking through cycles of poverty and hunger. Though the approaches vary from partner to partner and country to country, all projects strive to empower people to make choices about their own futures.

We saw a good example of such empowerment on a recent LWR study trip to India. Our group met Parubai. She told us her story. Parubai lives in a tiny settlement

of 600 people in the western state of Maharashtra. Her life, like that of most women in India, was one of hardship. She and her husband had farmed a small plot of land during monsoon season. They had also kept a flock of goats and sheep. Each summer her husband migrated with the sheep to find grass and water. Parubai, the mother of three, had worked long hours as a farm laborer during this time to feed her children.

One day she injured her foot and went to a clinic near her village, known as the Comprehensive Rural Health Project, established by Drs.



A young child is the focus of attention for both mothers and community health workers.

Raj and Mabelle Arole. After her foot was treated, Parubai asked if someone could visit her settlement regularly. Soon after, a clinic team did just that and met with people in the village to discuss health concerns. At the meeting the people nominated Parubai to be their village health worker.

Every week Parubai went to the clinic for training and soon was able to work with her village toward bet-



A primary health care worker keeps a close eye on height-weight charts.

trict to come and inaugurate the new system. He was surprised that the illiterate village women would dare visit him with such a request that he sa-
yes!

ter health. She called the villagers together to discuss their greatest health needs. They decided that having no source for safe drinking water in their village was one of their biggest problems. Their closest safe water supply was not only several miles away, but the women had to trek down a steep hill to get water from a well. One day, a woman slipped, fell down the hill into the well, and drowned.

When that happened, the village men approached government officials to give them a well, but they had no success. So Parubai organized the women, telling them that if others would not help them, they themselves must find a clean water supply. At her persuasion, the villagers started digging and located ample water 60 feet down. With contributions they collected, they built a water tank and installed a pipeline and a pump to deliver the water up the hill to their village.

When the project was done, Parubai and a few other women gathered courage to request the chief government official of the dis-

When he and his colleagues arrived, they were impressed with what they saw. The whole village was clean and neat. Children were robust and healthy. Even the women seemed bold and confident now able to find their own solutions to problems! They saw thousands of saplings the women had planted on the hillside. Many of the women were using "smokeless" stoves for cooking—helping their families be healthier with homes free of smoke and, at the same time, protecting their environment with a stove that uses less firewood.

During their visit, the government officers were surprised to see that the women and children of the village had learned not only much practical health knowledge, but were also well-versed in other areas—ranging from dairying to poultry raising, to savings and credit plans. There was even a village library!

As a result, the pleased government officials approved grants for a community hall and declared the settlement an officially recognized

age. Today you can find it on the
o of India!

Parubai's story doesn't end there.
district official shared his expe-
nce with Rajiv Gandhi, who was
n prime minister of India. A few
nths later, Parubai received an
tation to have breakfast with
prime minister at his home in
y Delhi!

When Parubai reached the prime
ister's home, she was greeted
only by Prime Minister Gandhi
also 30 of his cabinet officials
colleagues involved in health
development. They asked her
ny questions; Parubai shared
ideas of village health and de-
pment for over two hours.

Parubai told us: "I am an illiter-
woman. Yet the prime minister
ur country invited me for a 20-
ute breakfast with him, and
ke with me for over two hours in
e of his busy schedule! I, who
considered a stone, was happy
t I had become wise enough to
ise the prime minister on village
k!"

**There are other develop-
nt stories** of women and men,
th and children reaching their
s: training in income-generat-
projects, trade and marketing
ts, population growth, political
owerment, human rights and
flict resolution. These stories
inue to be written in the lives of
ple whom LWR accompanies on
r walk to greater fulfillment.
those are stories for another
e.

For now . . . as you tape up the
es of your gifts of hope and send
n to LWR warehouses, know
t these form an important part of

a larger package of LWR's efforts—
a package plan to enable not only
Binta and her children, but also
Parubai and the people of her vil-
lage, and many of God's other chil-
dren to have a more abundant life. •

CGA

*Anna Belle Thiemann serves as co-
ordinator for parish projects with
Lutheran World Relief in New York
City.*

**What are LWR's needs for
1993-1994?** Especially need-
ed are 60" x 80" quilts, light-to
medium-weight clothing for
men and children, school kits
and health kits. (We have an
adequate supply of layettes to
meet all requests.) Generous
contributions are encouraged
to the ELCA Hunger Appeal,
which raises money for LWR.
If you need information on
how to package items, or
where to send them, write:
Lutheran World Relief, 390
Park Avenue South, New
York, NY 10016.

LWR would like to recog-
nize the efforts of Lutherans
who have, for over almost 50
years, shown love and concern
for their neighbors in need. If
your congregation has a LWR
quilting group, please send
the name of the quilting group,
when it was organized, the
number of quilters in the
group, the average number of
quilts sent to LWR each year,
and the name and address of
your congregation to the ad-
dress above.

MISSION:

Action

Responsible Global Hospitality

The law of Moses gave explicit guidelines on hospitality. Visitors, including strangers, were to be fed, sheltered and given food for the road. Jesus follows in this tradition; he himself was dependent on the hospitality of others during his ministry. He even said that to receive the stranger is to receive the Christ. The early Christian community became known for its generous treatment of visitors.

In turn, travelers also had responsibilities. In Hebrew law the traveler was to respect both the religious and social traditions of the host community. Christ also set rules governing the disciples' behavior as they went to other communities (Matthew 10).

As in biblical times, we too have responsibilities—both as travelers and as hosts. And, in the process, we are also given opportunities to discover ways of living to enrich our own; to gain new insights into love, justice and human relationships; to reaffirm the fact that we are all part of one human family.

Responsible Tourism

Here are some ways in which to be an ethical tourist:

- Travel with humility and a genuine desire to learn.

- Cultivate the habit of listening, observing, asking questions and reflecting.
- Be sensitive to the feelings of others. Ask permission before taking any photographs.
- Acquaint yourself with local customs and proprieties.
- Do not expect special privileges.
- When shopping, remember that your "bargain" may be the result of low wages paid to the maker.
- Don't make snap judgments about a country or community. One visit doesn't make one an expert.

These ideas and more can be found in *Tourism in the Third World: Christian Reflections* by R. O'Grady (originally published by Orbis Books, 1982; now available through Books on Demand, UMI, 800-521-0600); and *Having an Excellent Adventure: A Handbook for Responsible Travel*, by the Evangelical Lutheran Church in America's Division for Global Mission. The handbook (\$4.95, plus postage and handling; code ZG4585) is available from the ELCA Distribution Service, 426 S. First St., Box 1209, Minneapolis, MN 55440; or 1-800-328-4648. •

Doris Strieter
Director for Service
and Development

MISSION:

Community

Paths for Giving Are Paths for Witness

There are four avenues for giving Women of the ELCA: designated Thankofferings, regular offerings and special offerings and gifts. Through these four ways, women, faithful stewards and disciples of Christ, carry on the ministry of the gospel.

Designated Gifts. These gifts are named for a specific purpose. They may support your passion in many ways: for outreach of Women of the ELCA and for specific ministries of the ELCA. The 1993-96 Designated Gifts brochure (code number 9078) details the nine ministries chosen by Women of the ELCA to make a difference in the lives of men and children. The Gift to the Church brochure (for 1993, ZG68-9078; for 1994/1995, ZG68-9088) describes about the nine designated ministries. Call the ELCA Distribution Service (1-800-328-2222) to receive these brochures.

Thankofferings. Thanks—this is the key. While designated offerings express a passion *for*, Thankofferings express a passion *in*. Because you are excited about what God has done and is doing in your life, you give a Thankoffering. You give it with no strings attached, to be used where it

is needed most. Thankofferings help Women of the ELCA and the ELCA reach out in ministry.

Regular Offerings. Regular offerings are consistent, with a repeating pattern. This is the bread and butter of giving. Your regular offering enables Bible studies and programs and resources to be produced, pays salaries, provides lights and postage, and supports women's growth in faith and mission.

Special Offerings and Gifts. Special means "not regular," for a specific purpose. "Specials," chosen by the churchwide executive board, may support needs of Women of the ELCA or special needs outside the organization. The Triennial Convention and Fifth Birthday offerings are examples of the "special" category.

Designated. Thankful. Regular. Special. These words are more than categories of offerings. These words reflect the witness of women who are committed to the gospel of Jesus Christ and to sharing God's good news. •

*Bonnie Belasic
Director for
Communication and
Stewardship Interpretation*

MISSION:

Growth

The Unshakable Kingdom

Everything seems so uncertain these days; our lives and the world seem on shaky ground. Yet Christ claims for us life in a kingdom that cannot be shaken (Hebrews 12:28). This powerful proclamation will be explored as women study *The Unshakable Kingdom: A Study of Hebrews*—the Women of the Evangelical Lutheran Church in America Bible study in the 1994 issues of *Lutheran Woman Today*.

The theme program, *Promises of the Unshakable Kingdom*, introduces the year's study of Hebrews. It includes Scripture, prayer, song and activities that share a message of God's promises of salvation, faith, strength and rest in Jesus Christ.

While the study is found in LWT, other resources are available to complement it (listed below). Order supplemental resources from your nearest Augsburg Fortress location, or by calling 1-800-328-4648.

The Unshakable Kingdom Supplementary Resources

Bible Study Resource Book, ZG2-9425 \$4.25

Leader Guide, ZG2-9426 \$3.95

Daily Bible Readings 1994, ZG2-9438 \$2.10/12; \$14.75/100

Promises of the Unshakable Kingdom: Theme Program 1994, ZG2-9450 \$1.25

See the 1993-1994 Women of the ELCA catalog for other related items. Postage and handling are additional on all items.

1994 LWT Bible Study Session Titles, Texts

January 1994 LWT:

"God Has Spoken by a Son"
(Hebrews 1:1-14).

February: "The Great Salvation"
(Hebrews 2:1-18).

March: "We Are God's House"
(Hebrews 3:1-19).

April: "God's Promise of Rest"
(Hebrews 4:1-16).

May: "Christ the Source of
Salvation" (Hebrews 5:1-14).

June: "Anchor of the Soul"
(Hebrews 6:1-20).

July/August: "He Lives for Us"
(Hebrews 7:1—8:13) and
"Holy Places"
(Hebrews 9:1-28).

September: "Once for All"
(Hebrews 10:1-39).

October: "Pilgrimage of Faith"
(Hebrews 11:1-40).

November: "Running the Race"
(Hebrews 12:1-19).

December: "Yesterday, Today, &
Forever" (Hebrews 13:1-25).

About the Study Writers

Craig and Nancy Koester, St. Paul, Minnesota, are ELCA pastors. Craig is associate professor of New Testament at Luther Northwest Theological Seminary; Nancy teaches church history at LNTS.

*Valora Starr
Director for Growth
and Witness*

"God's Gift of Hope" at Home

How might we carry back the information, **carry out** the mission, and **carry forward** the mission introduced at Women of the ELCA's 1993 Triennial Convention? Here are some ideas:

Read past issues of *Triennial Times*, the monthly newspaper of the convention, on a church bulletin board, or read the issues at circle meetings. Look for *Convention Highlights* in the 1993 Women of the ELCA Fall/Winter 1993 Resource Packet.

Learn a new song from *Worship Resource Book 2*, which premiered at the triennial convention. Order from Augsburg Fortress locations (1-800-328-4648; \$1.95 each, \$21.45/12, plus postage and handling). Call 1-800-328-4648, for further information.

Share *God's Gift of Hope* Bible study. This four-session, 24-page study, introduced at the triennial convention, is for retreats, adult forums, circles. Order from Augsburg Fortress (ZG2-9390; \$1.35 plus postage and handling).

Circulate *audiotapes* of convention speakers for programs and groups. (Tapes were available for purchase at the triennial convention and are available through Augsburg Fortress.)

Facilitate an *awareness session* for congregational use. Invite a convention participant to share what she learned in an awareness session. Keep "Building Blocks of Hope." Remember your commitment to

stand with women and children living in poverty.

♦ Ask a ministry or agency that supports women and children in poverty for a "wish list" and offer these in-kind gifts as a congregational unit or cluster.

♦ Contact the Lutheran Office for Governmental Affairs in Washington, D.C. (202-783-7507) and ask for information about legislation and prayerful advocacy.

♦ Send a gift to Women of the ELCA triennial convention offering, which will support Women of the ELCA ministries, especially those helping women and children living in poverty. Make checks to Women of the ELCA; note "1993 Triennial Convention Offering" on memo line. Send to Women of the ELCA, 8765 W. Higgins Road, Chicago, IL 60631.

♦ View the November/December issue of *MOSAIC*, the ELCA video magazine; it will include highlights of the triennial convention. Available in October 1993 from Augsburg Fortress Circulation (1-800-328-4648, ext. 248), cost is \$40.00 for a year's subscription. Single copies are available from the ELCA Distribution Service (1-800-328-4648, ext. 456) for \$10.00 plus \$2.50 for postage and handling. Code 69-6716. •

Bonnie Belasic
Director for
Communication and
Stewardship Interpretation

Katherine Hankey

Karen Bates

"I love to tell the story, Of unseen things above,
Of Jesus and his glory, Of Jesus and his love."

The hymn seems ageless. But in fact, it has not been v
the church for very long. The words were written by
Englishwoman, Katherine Hankey (1834-1911) in ab
1864.

Katherine, or Kate, as she was known, was the daugh
of a well-to-do banker and faithful Christian. Katherine v
deeply influenced by her father's concerns for the promot
of the gospel in word and action. As a young woman,
organized Bible studies throughout the southwest par

London. She carefully geared th
studies toward people of all econo
stations, rich and poor.

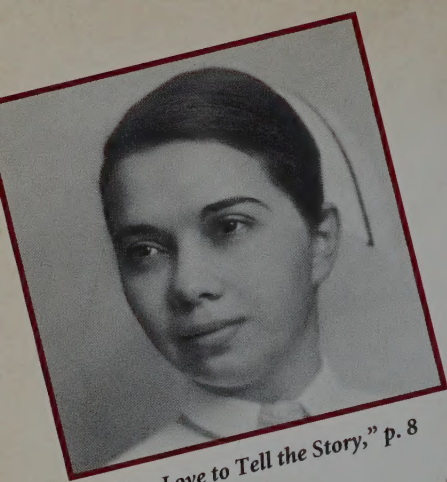
A prolific writer, Katherine's wo
focused on her faith. She wrote *B
Class Teachings*, a volume on con
mation, and numerous pieces of ver
Earnings from her works went to
eign missions projects.

Katherine wrote "I Love to Tell
Story" after experiencing an inte
period of illness when she was ab
30 years old. While recovering fr

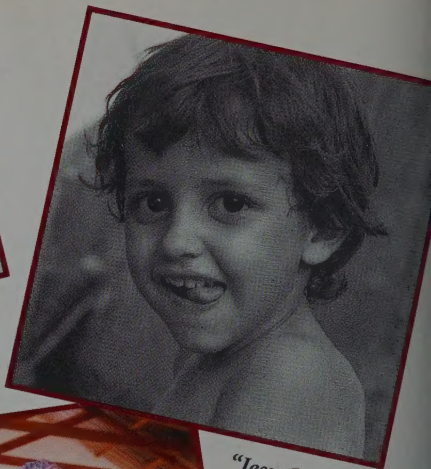
her illness, she wrote an extended poem on the life of Chr
The poem was divided into two sections, 50 verses each. T
first section, titled "The Story Wanted," contained verse t
came to be incorporated into the hymn, "Tell Me the Old, C
Story." The second section, titled "The Story Told," inclu
the hymn, "I Love to Tell the Story."

Katherine was the first to set "I Love to Tell the Story"
music. The more familiar musical setting was composed
William Fischer, a Philadelphia musician. Fischer a
added the refrain: "I love to tell the story; 'Twill be my the
in glory / to tell the old, old story / Of Jesus and his lo
(*Service Book and Hymnal* 326).

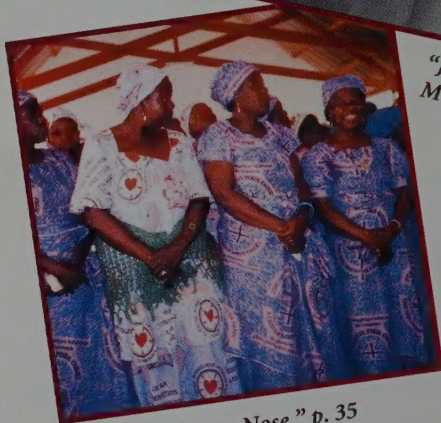
Katherine was
deeply influenced
by her father's
concerns for the
promotion of the
gospel in word
and action.



"They Love to Tell the Story," p. 8



"Jesu Cristo with a Milk Mustache," p. 27



"Nose to Nose," p. 35

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"Interfaith Marriage," p. 31